THE

Western Conference News Letter

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WITH this number the NEWS LETTER completes its first year. Its work has proved very satisfactory in every way. It has brought our churches into closer contact by acting as a newsletter between them; it has created sympathy and zeal among them for the larger work. The NEWS LETTER is not as yet self-supporting, but may readily be made so by a little more loyalty on the part of its friends. A number of subscriptions expire with this number. It is hoped that these may be renewed promptly. Also a number of Churches and Alliances have not renewed their club subscriptions. This arises no doubt from neglect, as none of the Churches and Alliances have indicated a desire not to continue under the present agreement. Attention should be given this matter by the officers to whom this duty belongs.

WHETHER a church is successful in its work is a matter of individual opinion. The most commonly recognized criterion is numbers and financial resources. There are some, however, even in this materialistic age, who hold that the real criterion is the spiritual element of worship and genuine interest in men and their welfare. To attain this ideal the test of numbers must never be considered. There can be no objections to numbers and dollars in themselves, but too often they are drawn by considerations that are far from the highest. When a church furnishes amusement it is on a level with the playhouse and what is obtained from the two are the same. If there are other, if not higher, things to be obtained they must be had after quite another fashion. Too often our weak and struggling churches are guilty of a vain wish that they might strengthen themselves by yielding a little to sensational methods. Those who now worship in these churches could not remain worshippers, though they do not always recognize this truth, if popular methods were introduced. The dignity and spirituality of worship is lost by any mechanical method or cheapness in expression. A Chicago minister who has large audiences uses a full-page advertisement in a theatre programme. In large letters at the top it says, "Have you heard Dr. —— yet?" Then follows press notices, a description of the choir and accessories of worship. In a bracket, with a hand to point it out, is the following: "If you want to get married, Dr. and Mrs. —— invite you to come right to their home, (address given). The ceremony will be pronounced briefly but "*for keeps*." Dr. —— makes no set charge for his services, which includes a beautiful wedding certificate. *The groom may pay the preacher whatever he thinks the bride is worth!*" At the bottom of the page Chicago's most conservative daily is quoted as follows: "Dr. —— is a fine example of the modern up-to-date preacher," and at the bottom in large letters these words, "Come and size him up for yourself." This preacher's sermons are published more by the Chicago papers than those of any other preacher in the city. The success of his church in numbers and finance is said to be remarkable. Would you want it for your church at the price? As Unitarians we should be content with our littleness if largeness involves even an approach to the methods of this up-to-date preacher. Let us be ever willing to break a lance or die a denominational death if need be for thought, kindliness and reverence in our church life.

THE NEW SENSE OF REVERENCE.

The late Canon Alfred Ainger pointed out in a lecture a certain cynicism, scorn and flippancy in our present day spirit which makes our humour "monotonous and wearying." This is due to an "attitude which assumes that nothing in heaven or on earth matters very much, and that any one is a simpleton who thinks that it does."

We may not be immediately concerned with the character of our modern humour, save as we are compelled to suffer from it as it is served up to us in the comic colored sheets of our Sunday papers, when we are in a position to appreciate the Canon's feelings. Then he said it was "monotonous and wearying."

But the general state of mind which is the cause of the character of our humor is far more significant, and, on the whole, prophetic of good.

The Canon makes a casual connection between this "wearying" character of our humour and a wide spread lack of reverence which obtains in the world. At first sight it may seem that a lack of reverence is a very serious defect in either a people or a period. And that indeed would be true if this lack were a final and ultimate fact. But our present lack of reverence, however unwinsome it may appear and however "monotonous and wearying" it may cause our humor to be, is rather a transition stage from an old sense of reverence to a new sense of reverence than a finality.

It is, of course, obviously true that the world to-day has not the same sense of reverence that it had fifty or a hundred years ago. But it is equally true that the old sense of reverence was more or less arbitrary and indiscriminating. It was based on a *a priori* theological assumptions, not on reality. It was directed towards and felt for, creeds, and theories, rites, buildings, books, costumes, "new moons and the calling of assemblies." It was liturgical rather than ethical or spiritual.

The loss of a purely liturgical sense of reverence is a gain if it prepares the way for a more vital, more rational and more spiritval sense of reverence. And that would seem to be the real explanation of the present cynicism and scorn.

The human race could not endure without a sense of reverence. There is no need to feel concern about that. For the sense of reverence is only the sense of supreme

worth. We reverence those things which have a transcendant value. Reverence has to do simply and solely with the ultimate values for the emotions. To fear that the race will permanently or for any considerable length of time be without a sense of reverence, is to fear either that there are no ultimate and transcendant values for the feelings, or that we are incapable of recognizing or appreciating them.

Even the liturgical reverence of the past dealt, in its way, with ultimate values. But its way of dealing with them was imperfect and false. It attributed an ultimate value to things which did not have it. That was its failure. That is the reason it is passing away. The world has come to see clearly that many of the things before which the old spirit stood awe-stricken, were oftentimes quite void of higher worth.

The new spirit will differ from the old just in this, that the objects of its veneration will be, in truth and reality, of supreme value. I do not mean that the new spirit will be consciously or deliberately metaphysical. But there will be an unconscious metaphysic involved; a metaphysical instinct, as it were, will be set free, so that when philosophy or criticism chooses to examine the objects of the new reverence they will be found to have just that worth which an enlightened reverence will have attributed to them. In general, such objects will be truth, righteousness and love. Men will come to give—as is now the rare exception—the same emotional and practical response to these things that they have given to the other objects of their reverence.

As of old, men have felt the most profound veneration for the particular form of faith in which they were baptised and brought up, so will they come to feel in the future, toward the truth. They will feel that it has the same compelling sanctity, the same supreme value. The new sense of reverence, like the old, will surround its object with a great and inviolable sanctity, but it will be the sanctity that is due to the real and supreme worth of all truth and all aspects of the truth, all righteousness and all acts of righteousness, all love and all manifestations of love. Whenever and wherever we shall see a true or a good or a loving deed, we shall feel the new sense of reverence, which, after all, is only the old sense freed from its mistakes, and we shall take off our sandals even when a cup of cold water is given in the name of love and see that the common life is a holy thing.

Life would be too cheap and paltry without a sense of reverence, without a sense of the great sanctities and of the supreme value to the heart of man of the ancient and eternal realities of the spirit. Man cannot feed his soul on cynicism and scorn and fail soon to be amused by the "monotonous and wearying" humour that is born of such a parentage. A man isn't a man without the sense of reverence. Just now one of the greatest things that the Unitarian Church can do for the world is to give it an appreciation of the worth of the great realities of the spirit, to create a new spirit of reverence on real values. —HARRY WHITE.

Duluth, Minn.

SHOP-KEEPING CHURCHES.

Certainly there is an extreme difference between a shop and a church, so that it is a matter of strangling to either of them to be too much immersed in the spirit of the other; but to the church it is flat drowning and destruction to be immersed in the shop spirit at all.

The difference appears to be this: The shop has an essential object or aim, and also a limiting condition; the church also has an essential object, but no limiting condition at all. The end and aim of the shop, without which it cannot exist is, in common phrase, to "make money," that is, to make or buy goods and to sell at the cost of manufacture plus the cost of the selling. Now the shop has also the limiting condition of obeying the principle that "what is not good for the hive is not good for the bee;" that is, that what is not for the benefit of the world is not honorable or right in the shop. Now, what is the limiting condition of the shop becomes the essential object or aim in the church; that is, the essential object of the church is the spiritual and moral ideal, in the pursuit whereof it can endure no limiting condition whatever, but must be wholly devoted to it, without thought of any other object limiting that one pure reason of its being. If a church mingle that object with any material interests of its own, and thereby deflect or swerve in the least from the pure pursuit of the ideal spiritual and moral, it is partaking of the shop, which is destruction; for the shop may partake of the church, nay, must, if it be not piracy, but the church may not suffer tincture of the shop in the least without a tarnish of its complexion and a loss of the very breath of life.

Three churches in H have ministers who can not be gotten to give any time or work to the great movement in charity called the Associated Charities, or sometimes Organized Charity, as great a scientific certainty as anything the world now is blessed withal. The ministers hesitate not to say that they are too busy with the nursing of their own parishes to have any time or strength for such public service. But this is shop-keeping. The ministers ought to see to it that their churches take part in a great world movement dealing with the awful problem of poverty and pauperism. To be utterly busy nursing one's own little plot, doing nothing but digging in one's own little fenced plot, is the essence of shop-keeping, and of the kind, moreover, that has no deference for the limiting principle, namely, large duty to the world.

The church in W had a beautiful service, noble in statement, in beauty of scripture, in simplicity with stateliness of form, in freedom and largeness of spirit, and the service had been in use many years. Then came a minister who changed the service, by reducing it, cutting it away, expunging much and altering form and order. This was right if the motive was churchly; that is, an effort toward the ideal of beauty and thought; but the minister told me his motive was to make the church more attractive to strangers who might chance to come in, so that they might incline more to stay. That was shop-keeping.

The church in X was troubled with small audiences. Possibly they were healthy congregations, but they were small; and this touched both the pride and the pocket of the church uncomfortably. Therefore they hired four singers, to make a choir, to draw in the people. They did not say, "If the church lacks life, the remedy is life. If we be small, but spiritually alive, then our church is doing its part, and we have nothing to do with its size. big or little. But if we be small because we are spiritually ill and languishing, then what we need is the renewing of the 'treasures laid up in the heart—treasures of charity, piety, temperance, soberness', which is to say, a conversion, or turning together, toward the ideal, the essential object and life of the church." No, they said not that, but thought they needed advertisement, and so hired a choir, with no religious but only musical interest in the church service, to

do by attraction (the technical theatrical term now-a-days) what can be done only by life spiritual and moral. That was shop-keeping.

The church in O was troubled like the church in X; but their remedy was a course of showy evening lectures by the minister, with stereopticon. It was shop-keeping.

The church in P has a minister who is afraid of his people, thinking of the tenure of his place. He will not speak of temperance, because there is a brewer in the pews; or of the sad problems of labor, wealth, distribution, because there are center-aisle men in the church whose interests (so they think) frown on such agitations. The church in L has a minister who ransacks newspapers and histories after thrilling topics, spiced to draw, and he neglects the great eternities of the natural pulpit themes, few like mountains, and as big, "laying hold on the granite pivot of the earth." The church in M has a minister who refused to exchange with me when I asked the fraternal compliance. He said he was under contract with the trustees of the church not to exchange, because it was proving attractive to strangers to have him constantly in the pulpit. "Contract" seems a natural, trig and trim name for such a bargain; in that manner of a church they all will contract together to a small stature. The test is simple in this case. Is the church looking to a loving and wide fellowship, generous, noble, unhampered? Then it is churchly. Is it loaking to its pocket, and the elbows of numbers? Then it is shoppy. All these ministers are shop-keeping.

Why multiply instances? Surely the principle is plain. And it is very searching and vital. A shop-keeping church does its utmost, and it is much, to send through "the body of the country, city, court," and the great church itself, "a stream of ice and death."

Two corollaries may follow fitly:

The first is the plain duty of the minister of a church. His duty is to lead the church to its breath of life, which is the spiritual and moral ideal without taint of self-interest, or of anything smaller than pure beauty and ideality in service, thought, worship, pulpit themes, manners. It is no matter what privations, sufferings, temptations, of any kind, strive with the hearts of the people to draw them away to base methods, selfishness, infidelities; the minister must stand against these things, and tell the people that he can in no wise join with them in such acts, because it is his very place and function to forbid and arrest them "in season and out of season."

The second corollary is the fearful power of the pulpit. 'Tis common to speak of, perhaps bewail, the lessened power of the pulpit now-a-days. Rather am I dismayed by its terrible power. 'Tis not too much to say that a selfish minister will have a selfish congregation, and the worldly minister will make a worldly church. The emanations from the pulpit are truly terrific. As the one man there is, so will the people be—or else they will slough him off. —JAMES VILA BLAKE.

Chicago.

AMONG THE CHURCHES.

Alton, Ill. Rev. G. R. Gebauer, who has been so happy as to minister to this society for nearly eight years, was recently offered by Dr. Eliot an appointment as field agent. Mr. Gebauer presented his resignation to the trustees of his church who at once called a meeting of the congregation. With absolute unanimity the large gathering refused to listen to a suggestion that Mr. Gebauer should leave. He and his wife were called into the meeting and showered with words of appreciation and affection. It was a very happy company when Mr. and Mrs. Gebauer announced that they would remain. The NEWS LETTER wishes the Alton church and its minister many years of happy union.

Keokuk, Iowa. Mr. Harry A. Weston is to be ordained and installed as minister of this church Thursday, Feb. 1.

Colorado Springs, Colo. Rev. David Utter, of Denver, has generously consented to supply this pulpit, long vacant, until July. Mr. Utter is giving a series of sermons upon "The Sects of Christendom."

Burlington, Iowa. Dr. Hedley Hall continues to conduct services for this society on Friday evenings. A recent sermon on "Fact and Fiction" was commented upon very favorably and copious extracts given by the *Hawkeye*. The paper also mentioned the large number in attendance.

Grand Haven, Mich. Our church at this point is to be favored by a regular monthly Sunday evening service by Rev. G. E. Cooley, of Grand Rapids. Mr. Cooley has served this society in the late spring and early fall when his own church has no evening service, but a regular service is a new and delightful possibility for our Grand Haven people who are greatly attached to Mr. Cooley.

Iowa City. Our church at this university town has recently had a pleasant experience in receiving a visit from Dr. Paul Carus, the leading advocate of Monism. This is in accord with Dr. Ward's program of having a free forum in his pulpit for those who have a special cause to plead. Dr. Carus's visit was much enjoyed.

Toledo, O. A whole page of a great daily paper given to the description of a Unitarian church and its work! This is what happened in Toledo when the *Times-Bee* gave this space to our church. Mr. Rihbany and his people are doing telling work for the cause of liberal religion in Toledo.

Kansas City, Mo. The new church edifice is complete and is to be dedicated Thursday evening, Feb. 8. It is a most beautiful structure. Its architect and builder, Mr. Root, of our church in Kansas City, has put his heart into this work, which means that he has brought to bear all his skill in producing what can truly be called a "gem of architecture."

Oklahoma City. At the request of the president of the liberal religious society that has long been organized in this place, the Secretary of the Western Unitarian Conference visited it Sunday, Jan. 14. He found a devoted band of liberals who are being held together by the hope that at no distant day they may have a minister and place of worship of their own. The wonderful and substantial growth of this city makes it a point of importance upon our denominational map, and it would be a sore disappointment to us as well as to the devoted friends in Oklahoma City if their hopes do not reach fruition.

Cincinnati, O. The First Congregational Society, which is the name of our oldest church in this city, celebrated its seventy-fifth anniversary Sunday, Jan. 21. It was an occasion for much rejoicing. A special service was held and letters were read from interested members and friends of the church who could not be present. Our whole denomination can well feel proud of the record of this church. Its seventy-five years of noble service to the community in which it is located accounts

for a great deal of that which has been true and good in Cincinnati. During a third of this time its minister has been he who is now fulfilling that function, Rev. George A. Thayer. That he has been a true *minister* is evidenced by the reverence that is accorded him by the community as well as his own people.

THE CITY THE HOPE OF DEMOCRACY.

Every one who takes thought concerning present conditions of life must be conscious that rapid changes in the social and industrial situation are taking place. The exodus from country to city, the astonishing growth of urban population in consequence, the alteration in industrial conditions and in political efficiency, are matters of universal, if somewhat vague, comment. In the recent volume by Mr. Frederick Howe of Cleveland, entitled "The City the Hope of Democracy," the reader will find these changes set forth with care and skill. Mr. Howe is a trained observer, an active participant in the political life of his own city and State. He sees in modern conditions a new civilization. The old type of social existence, whose establishment has occupied mankind since the fall of Rome, is suddenly swept away. The change constitutes a revolution in industry, in politics, and in society. We are in the beginning of an urban age.

It is evident enough that methods which were adequate in the conditions of the past, are not adapted to the new situation. The book sums up in an admirable manner the gain and the loss in the change. Industrial and political evils, the wreckage of human life which the city, as at present managed, entails, are picturesquely set forth, but not in a manner to overwhelm the reader with discouragement and despair. The corruption in political life, graft, the rule of the boss, are not attributed to an increase in the evil tendencies of human nature. To the charge so often made that these things show the failure of democracy as a form of government, Mr. Howe replies that democracy has never yet been tried. The causes to which municipal corruption have generally been attributed are declared to be inadequate, and the remedies attempted futile. The source of the evil is traced to franchise grants and special privileges, the privileges of the street railways, the gas, the water, the telephone, and the electric lighting companies. "The connection of these industries with politics explains most of the corruption; it explains the power of the boss and the machine; it suggests the explanation of the difference of the 'best' citizen and his hostility to democratic reform."

The volume is ready with a proposed remedy for the recognized situation, a remedy in which the author believes and supports with force and skill. It is municipal ownership of public utilities. The trend of the times in this direction is unmistakable. Many cities are now operating some one or more or their public utilities, water supply, or gas; many more are seeking an extension of municipal ownership to the street railways and the telephone system. To answer the question "Does municipal ownership pay?" evidence is cited from the experience of many cities in Great Britian where the experiment has been successfully tried. Moreover, the bugbear of Socialism and Communism, once words that aroused terror, is no longer strongly operative. One may be willing to adopt certain remedial methods without accepting an entire system of philosophy that has grown up about them; to learn that the untried, once feared and distrusted, may prove an extension of mutual helpfulness that is most desirable. If the reader does not accept the remedy proposed, the burden of proof remains with him to show to what extent the cause assigned for corruption is untrue, and the proposed remedy inadequate. In any case, he can hardly fail to be grateful for its clear presentation and ardent advocacy.

The volume urges home rule in city government, as most likely to develop individuality and the sense of beauty, as well as efficiency in management. In a splendid passage, credit is given to the active participation of women in civic affairs for much of the recent uplift and improvement of cities. The author says truly that the life of the city touches her life and her happiness in a thousand ways. Its questions are to her not mere business propositions, to be measured by commercial standards only; "They are to her questions of the family, of the child, questions of comfort, of happiness, of safety. We should coordinate these interests, should open the ballot to her voice on these questions. Probably no single reform would mean more for the ultimate, if not the immediate, betterment of conditions than the adding of woman's voice and counsel to the management of city affairs." These words express the conviction of an increasing number of those who have the welfare of the community and its best interests at heart.

For the relief of the slum, the improvement in the condition of the very poor, something may be accomplished by building laws, by cheap fares and rapid transit. But Mr. How well urges that it is high rent and lack of houses that causes the tenement problem in the cities. Reduction of rents, an increase in housing facilities, are absolutely necessary. To secure these, the remedy proposed and advocated in New York, in Great Britain, in some parts of Germany, and elsewhere, is the one that appeals to the author as likely to be most effective; tax on land values only, and the abandonment of all rates on buildings and improvements. The remedy is discussed in full in the chapter on The Revenues of the City.

Best of all, the book is thoroughly optimistic in its belief in democracy. Reforms, it well argues, have always worked from below upward; they depend on the awakening of the people The remedy for our evils lies not in abandoning the American idea of government by and for the people, but in applying the democratic principle more effectively; in replacing the present rule of oligarchy masking in the forms of democrcy, by a government truly democratic. The city, which presents the most serious problems of modern life, bears also in itself the power of renewal and restoration. It is the hope of the new civilization.

There will be many readers who will appreciate Mr. Howe's book for its careful study of situation, its hopeful outlook, its terse, vigorous and attractive presentation of the subject, even if they do not accept his solution of the problems. There will be mauy more who will approve it for the reason given by Whittier's farmer friend, to whom the poet had loaned a copy of Plato's Republic:—"Oh yes, I like your Mr. Plato, you see he's got hold of some of my idees!" —FLORENCE BUCK.

Kenosha, Wis.

Among the many interesting sermon topics that have been sent to the editor this month are: The Ethics of Large Business; The Ethics of Government and Official Life, Rev. David Utter. The Obligation of Power; Toiling on the Heights, Rev. J. P. MacCarthy. The Prayer of a Great Soul; Living by the Day; Resist not Evil, Rev. J. D. O. Powers. Rev. R. W. Boynton is giving a series of bi-weekly Sunday evening lectures on "Constructive Studies in the Life of Jesus."

ALLIANCE NOTES.

At the December meeting of the National Alliance Executive Board in Boston it was voted that the May meeting this year be held in Chicago, *provided a quorum may be secured.* It is the custom to hold one meeting each year outside of Boston. Up to this time the outside meeting has been held in New York. This year, at the request of Miss Low and some of the Western members, it has been decided to hold the meeting in Chicago at the time of the meeting of the Western Conference in May. Nine members of the Board constitute a quorum. Four members will probably come from the East, and as we have in the Western Conference territory thirteen members, there seems to be no doubt that more than a quorum will be present. Promises of attendance on part of the members in Michigan, Ohio, Illinois, Missouri, Iowa and Colorado have already been secured. It is hoped that every member who can possibly attend will do so and help to make this *first* Board meeting in the West a most memorable occasion.

EMMA N. DELANO,
Vice-President for the Middle West.

MISSOURI.

Mrs. C. V. Mersereau, the Director for Missouri, sends the following items:

St. Louis. The Eliot Society of the Church of the Messiah held its annual neighborhood meeting January 18th. The Alton Society was represented, also Unity of St. Louis. Mr. Day spoke to the ladies on "The Geneva Conference," and they were glad to hear the international tidings he brought. The presidents of the visiting societies gave reports of their progress.

On January 12th the Unity Branch Alliance held its first literary meeting since the union of the two societies. The subject this year is the Reformation. Mr. Dodson gave one of his scholarly generalizations upon "The Influences that Led to the Reformation." He said that in the history of all religions there is first a period of *life*, then of *ritual*, and then a reaction to *life* again. In the case of John Wyclif, the people were weary of ritual and were seeking the life of religion. A paper on Wyclif was afterwards given by Mrs. Mersereau, at some length. Extracts from his life by Lewis Sargent were read. In the discussion, Mrs Learned said that she thought Wyclif a greater and finer man than Luther in many ways. Luther had the coarser, peasant element in his make-up, and lacked the scholarship and delicacy of Wyclif. Besides, Luther's reformation came at a time when everything was ready for the movement, while Wyclif was comparatively a pioneer. The ladies of the society are making warm garments for the city hospital at present.

ILLINOIS.

Quincy. The Secretary of the Alliance writes: "We have been jogging along in the same old way. We have twenty-five or thirty members and meet on alternate Wednesdays, generally at the home of one of the members. The attendance is very good. Since April last we have given three suppers in the church parlors, besides our annual Christmas sale which came off on Dec. 7th. The lion's share of our receipts must always go to help eke out the pastor's salary. As you know, we lost our beloved minister, Dr. Pearson, last summer. Mr. Elliott of Greeley, Colo., has accepted our call, and began his work January 1st."

READ AT ANNUAL MEETING OF UNITY CHURCH DENVER, COLO.

Since the last annual meeting, the Ladies' Aid Society has held meetings as usual twice a month, the business meeting on the first Thursday of each month, and meetings for work on the third Thursday. During the summer the meetings were held at the homes of different members, as had been the custom for one or two years. These meetings were very enjoyable and were instrumental in increasing acquaintance and sociability among the members. The society held a sale at Christmas and Easter, and suppers each month from October to May, and also several socials at the homes of members. In September the society served lunches for two days to the ladies of the G. A. R., by which $120 was added to its treasury. In January $200 was donated to the board of trustees towards the deficit of 1903.

During the summer the society had the church cleaned and renovated at an expense of about $260.

While our efforts have been mainly directed towards helping our own church, we have contributed each month towards the support of the West Side Neighborhood House, and also contributed to the Coal Guild, and have partly furnished the Unity room at the Old Ladies' Home. In addition to this we have tried to send words of encouragement and good cheer to many lonely and isolated persons, by means of our "Post-office Mission" and "Cheerful Letter" committees. The Post-office Mission is a purely denominational work; it is the sending of liberal sermons to persons remote from churches who may desire them. The Cheerful Letter is secular, the sending of magazines, books, etc., to those far from libraries and unable to procure good reading matter.

The chairman of the Post-office Mission committees reports 684 sermons distributed at the church, and 414 sent away, making a total of 1098 sermons placed where they would do the most good. These sermons have been sent to California, Utah, Texas, places in Colorado where there is no Liberal church and a few by request have been sent to eastern addresses.

Eight letters and four postals have been written and three letters received. The chairman of the Cheerful Letter committee reports 102 packages of magazines, one book and six *Unities* sent, 38 letters written and 16 letters received. This literature has been sent mostly to the South.

One great sorrow has come to the society during the year, the loss by death of its beloved president. The society intends in the near future to send out a traveling library box in memory of Mrs. Utter. Books that any member may wish to contribute will be gladly received.

The society now only has 35 members; it should have at least 75 members. The secretary would take this opportunity to invite all ladies of the congregation who are not members of our society to become such and help us in our work. We need you, and we hope in turn we may be of assistance to you.

—CAROLINE P. SMITH, Sec'y.

The Chicago Associate Alliance will meet Thursday, February 1, with the Third Church, Monroe Street, near Kedzie Avenue. A report of the Cheerful Letter Exchange and Post Office Mission Committees will be given. The paper of the occasion is to be given by Mr. Pulsford, subject, "Can we save our Children from Orthodoxy?" Luncheon will be served at one o'clock. A general invitation is extended.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service 10:30 | . M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45, A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Dr. M. Rowena Morse.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M. Rev. George E. Cooley.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank S. C. Wicks.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10.30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Harry A. Weston.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M.

Washta, Iowa. Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis 530 Majestic Bldg, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5510 Washington Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President. Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Womans Alliance. President, Miss Florence Dority, 2222 Parkwood Ave; Secretary, Mrs. Sidney S. Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies A d Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts., Secretary, Mrs. Geo.R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. A. R. Flentye, 948 Winthorpe Ave. Secretary Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A, C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wedneseay at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High st. Secretary, Miss Merta Mitchell, Pleasant ave. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Lonis.—Eliot Society. President, Mrs. Wm. S. Stuyvesan, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Avenue.; Secretary Mrs. Vickray, 2901 Ranschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbia Street.

Denver.—Unity Church Alliance. President. Miss Adelaide Butterfield, 3209 Eliot St. Secretary, Mrs. E. W. Smith, 2354 Lowell Blvd. Meetings every Thursday at 2:30.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F , Edgerton, Kas.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B., Troy, Ohio.